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THE CHURCH RECORD.

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Historical.

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A MEMORIAL *concerning Sir Edmund Andros, Governor of Virginia, by Dr. Blair.*

CHAPTER I.

His conduct as to the Clergy and Religion.

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§ 1. *What care Sir Edmund Andros has taken to provide the country with ministers:*

In this matter, his immediate predecessor, Governor Nicholson, left him a good example: for,

1. By frequent letters to my Lord Bishop of London, he failed not to give notice what number of ministers was wanting, and earnestly to solicit for a suitable supply.

2. He incessantly urged the vestries of the vacant parishes to provide themselves with ministers; they having the right of presentation by the law of that country; and all intercessions of that nature were very effectual, both because they knew they could not please him better, and that if they failed, he had in his hands the right of presenting *jure de voluto*.

3. By his agents in England he commonly bestowed some seasonable supply on such ministers as would adventure themselves into the country, which, as it helped to defray the charges of their transportation, so it was a token and pledge of the Governor's favor, which seldom fails of drawing respect to the minister from all other persons.

4. After ministers were arrived in the country, he commonly defrayed their charges till they were settled in livings; which, by his ready recommendations to the vestries of the vacant parishes, was quickly done.

Now in all this matter of providing ministers for the country, Sir Edmund Andros (who hates every thing that looks like an imitation of Governor Nicholson) has acted a quite contrary part. And the vestries of vacant parishes, finding a double advantage by keeping no minister, viz.: both saving the money of his salary in their own pockets, and pleasing (as they think) the governor, who neither urges them to provide ministers, nor goes about to provide them for them, (as he might safely do by the ordinaries' power in that matter invested in him by the King's instructions,) it is an easy thing to foresee what will become of that poor Church in a little time.

At present, for 50 parishes there are but 22 ministers, and most of those tired out with the unkindness of the government, which will appear more from the following particulars. It is true, there is one plausible thing they have to answer to this scarcity of ministers, viz.: thatseveral of these parishes are so small, or so ill peopled, that they are not able to keep a minister. But this can be no excuse to Sir Edmund Andros, (whatever it is to the people,) it being in his power, both by the King's instructions and the laws of the country, by union or consolidation, to remedy this matter.

§ 2. *Concerning the Ministers' Salaries and Glebes:*

1. There was an old law in Virginia concerning those salaries capable of a double construction; one to the advantage, and the other to the disadvantage of the clergy. For by that law the minister's salary was to be paid in the current and valuable commodities of the country, as much as is really worth 80*l.* per annum, besides his glebe and perquisites. But then there is a latter clause of that law, which determines the price of those commodities, viz.: tobacco at 12 shillings the hundred pound weight, and corn at 10 shillings the barrel. Now, by the great fall of the price of tobacco since this law was made, in most places of Virginia, it is not worth above 6 shillings the hundred weight, *communibus annis*. And therefore in all such parishes (before Sir Edmund Andros' government) what it wanted in quality and value they endeavored to make up in quantity, as they were able, and so instead of 13,333 pounds of tobacco, which made up 80*l.* at 12 shillings the hundred weight, they allowed the minister in some places 16,000, and in some 20,000 pounds of tobacco for the payment of this 80*l.* But during Sir Edmund's government the law has been generally construed in the most rigorous sense against the clergy: so that most salaries have been lessened, and not one bettered in his time.

2. In the year 1692, by an express letter from his Majesty, Sir Edmund Andros was commanded, in his Majesty's name, to represent this same matter of the clergy's salaries to the General Assembly of Virginia, and to endeavor to procure an alteration of the law according to the primary intent of it; but, by a strange and unaccountable neglect, he said not one word of this to the General Assembly that met next after he received the order, which was the best affected Assembly to the clergy of any during his government; and which was yet stranger, when that Assembly (upon the occasion of the revival of the laws,) fell upon that act about the clergy's salaries of their own accord, and passed a bill in both houses for altering the price of the clergy's tobacco from 12 to 10 shillings per hundred, which raised their salaries from 13,333, to 16,000 pounds of tobacco per annum; and nothing being wanting to establish this into a law but the governor's consent, yet this was not granted: so the bill fell, and an opportunity was lost, which is never like to be retrieved for the clergy in this gentleman's time. It is true, indeed, that being by his last letters from England mightily blamed for this unaccountable proceeding, to recover his reputation, he endeavored to get this last Assembly, in 1696, to renew the act which he had refused in 1693. But after all his endeavors was fain to admit of a new act upon much worse terms; for it cuts off the cask, which had always been allowed formerly for the minister's tobacco, and likewise reduces the collection of it to five per cent., which till then had been at ten, under which ten per cent. they know the minister cannot have it collected; so that the new law, which he has now assented to in 1696, is at least 13 per cent., viz., 8 for cask and 5 for collection, worse to the clergy than that law which he refused in 1693.

3. In his time, the vestry has begun in several places to withhold the glebes from the ministers, under pretence that the glebe is due to none but to an inducted minister. This is plainly to excuse one injury to the clergy with another; for, by law, the vestries ought to be present, and by the King's instruction, the governor ought to induct; and if the vestries fail in presenting, he may both present and induct, *jure devoluto*. But because both he and they neglect their duty, therefore the minister is no legal minister, and must not have the glebe. And by the same argument they may prove he has no right to the salary nor the perquisites; and so do with him what they please.

4. There being an order of the late gracious Queen, in council passed in the year 1692, for bestowing the quit rents of Virginia (being about 800 or 900 pounds a year, and appropriated to no use) upon the clergy of that country for 3 years, as an addition to their small salaries: it was afterward represented to his Majesty, by some that opposed this gift, that if he should give away the quit rents the government of Virginia would not be able to subsist without being burdensome to the treasury in England; upon which his Majesty thought fit (though most contrary to his gracious inclinations) to recall the said order; but at the same time was pleased to say, that he would try for three years if the government could subsist without the said quit

rents, and if he found that it could, that he would then bestow them upon the clergy of Virginia. To prevent which Sir Edmund Andros has, from that time, contrived such strange and unusual ways, partly to lessen and partly to consume the revenue, that it is no wonder if quit rents and all have enough to do to support the charge to which he has put that government. I will mention some of those unusual methods, not doubting but that if I could examine the accounts, (which have been industriously concealed from me during his government,) I might discover more to this purpose. I may well say industriously concealed, for they have been but twice brought before the council since I had the honor to be of that Board, and both times I was suspended just as they were a going to be brought in. And the last of those times was after I had taken out my pass to come for England; and the governor knew I was not to have staid above three days longer among them. It is not likely they would have suspended me for three days, if it had not been to have served such a turn. The ways I shall mention of his unnecessary expense, are certainly true, though (not having seen the accounts) I may err in estimating the particular sums of such consumption, a little over or under.

1st. I begin with a new law he assented to in the year 1693, for enlarging the size of tobacco hogsheads, by which, it is said, four hogsheads of the new size will hold as much as five of the old. According to this computation, the King's revenue of two shillings per hogshead (which used to defray the annual charge of that government,) must have sunk a fifth part, which I take to be 600 or 700 pounds a year.

2d. Besides that, unusual supplies were ordered out of the treasury of Virginia for the province of New-York, (which orders I suppose were procured by him and his friends.) This did not serve, but he supplied them with about 1000 over and above all his orders.

3d. He has thrown away a great deal of money in raising an old fort at Jamestown, and in building a powder house, and in making a platform for 16 great guns there, and another platform at Tindal's Point in York river. I never heard one man that pretended to understand anything of fortification, that, upon the sight of these works, did not ridicule and condemn them as good for nothing but to spend money. The guns at Jamestown are so placed that they are no defence to the town, which, being much lower in the river, might be taken by the enemy's shipping without receiving any the least assistance from those guns. The powder house stands all alone, without any garrison to defend it, and is a ready prey for any foreign or domestic enemy.

4th. About the year 1694, the Lords of the Treasury ordered a cruising sloop of about forty tons to be kept in Virginia, and another in Maryland, to look out for unlawful traders; and the fund upon which they ordered them be kept, was the encouragement of his Majesty's third part of all fines and forfeitures due from the said unlawful traders, which was a very wise establishment; for it took nothing out of the King's purse, but was really no purchase, no pay. In Maryland, this order was punctually complied with, and such a sloop was and is kept upon the said fund. But in Virginia, (because it was alleged none would undertake it upon this foot,) the Governor presently ordered the charge to be paid out of the revenue, and this, I suppose, may consume about 600 or 700 pounds a year.

5th. The King's quit rents in that country being paid in tobacco, this tobacco is sold by the auditor, by the advice of the Government and council, to the said governor, council and auditor themselves, for about half price—a clear instance of which will be found in the accounts of this year; a year wherein tobacco was sold at a great rate in Virginia; viz.: from ten to twenty shillings an hundred, as in goodness. And then those gentlemen sold themselves so much bargains of the King's tobacco, that they had it for 4*s*. 4*d*. the bad, and for 6*s* the best.

§ 3. *Concerning the Ministers' titles to their livings:*

One of the greatest discouragements the ministers labor under in Virginia is, that they have no legal titles to their livings, by presentation and of vestry's induction; but are to their several vestries, in the nature of hired servants, agreed with from year to year, and dismissed, if they please, at the expiration of such agreement, without any crime proved or so much as alleged against them. Now it is solely in the governor's power to redress this grievance, being invested by the King with the ordinaries' power of inducting, whereby he can either oblige the vestries to present, or, if they fail, can present and induct, *jure devoluto*. But he never makes use of this power, but sees the ministers from time to time turned out at the vestry's pleasure. Nothing can have worse effect upon the clergy than this servitude. For it hinders all good ministers from coming in or staying among us; it keeps the ministers from settling either upon the glebes or plantations of their own; for so much money goes to settling, that it is not convenient for man that must be continually on the wing. This likewise occasions great wastes and dilapidations. It hinders all women of the better sort from matching with the clergy, while their circumstances are so precarious and uncertain. It exposes the ministers to great poverty and contempt, and makes them base, mean, and mercenary in the execution of their ministerial functions, that they dare not so much as preach against the vices that the great men of their vestry are guilty of; for if they do, they must expect a faction will be prepared in the vestry, to be against renewing the agreement with them for another year.

§ 4. *Concerning Ecclesiastical Discipline and Government:*

Sir Edmund Andros endeavors to feed and foment a jealousy in the country against ecclesiastical discipline. He makes the country courts try incestuous marriages, and all other spiritual causes. If any parish, upon occasion of scandal in their minister, makes application to my Lord Bishop of London's commissary for a visitation, the churchwardens, instead of being commended for their diligence, are sure to be frowned upon and chid for it. Such of the clergy as are most refractory against that authority, are, upon that account, received into favor. And it is a common maxim among his friends, that we have nothing to do with the Bishop of London, nor no Church power.

§ 5. *Concerning the way of treating the Clergy upon all other occasions:*

1. When ministers have, at any time, made their application to the governor, either in council or general court, they have found no relief, but have come off with great charge, trouble, and disgrace; so that it is become, in many places, a proverb when a minister is affronted in his parish, (by way of irony,) they bid him go and complain to the governor. And indeed never so many public affronts have been offered to ministers, as in his time; some having been publicly beaten, some turned out at the vestry's pleasure, some deprived of their glebes, some not so much as called to the meetings of the vestry, and all of them were enjoined to pray for the Queen above half a year after the whole country was well apprised of her death, which exposed them that obeyed it to a most general contempt.

2. One of the most public affronts put upon the clergy, was in the General Assembly in the year 1695, where, by the management of his creatures, in answer to the King's letter for the relief of the clergy, the House of Burgesses, under an address to the governor, wherein (to avoid giving any relief,) they made such a representation of the clergy's provisions, as if they wanted no amendment, and as if all representations to the contrary proceeded from none but avaricious clergymen. He was mightily overjoyed upon receiving this address, which, without acquainting the clergy, he sent home for England, on purpose, no doubt, to prevent any bounty his Majesty might design for them But when the clergy, at their next general meeting, thought it necessary to remove some aspersions which had been thrown upon them by this address of the House of Burgesses, and in another address to the governor, to give him a true account of their present circumstances, desiring him to communicate the same to his Majesty, and to intercede for his relief, he let this address of the clergy lie by him til' he had called another assembly (for there was none then in being,) and instead of communicating it to the King, as he was desired, he put it into that House of Burgesses, where he had his agents ready to blow the coals, and to aggravate it as an high crime that the clergy (though in their own defence) should offer to give any other representation of their circumstances than the House of Burgesses had done for them. And had it not been that there were several moderate men in the house, they had certainly set the country and the clergy together by the ears, which is the game the governor has endeavored to play all along.

3. When, after the breaking out of the late plot, the governor had letters from Whitehall, requiring him to give notice to all persons in public office within the government, that it was expected they should sign the association, he took care to communicate this to all ranks of people, except to the clergy, designing to have them represented in England as persons disaffected to the government; and as such his agents now in England took care to pass their censures on my Lord Bishop of London's commissary, and likewise to write to Virginia that it was taken notice of that he had not signed the association with the rest of the council of Virginia. But if the observations of those his friends had been as charitable as they were censorious, they might easily have observed (for they knew it well enough) that the Bishop of London's commissary was at that time suspended from the council, and was not permitted to know what they were doing, far less to sign any paper along with them; but that, at the same time, he signed it in his two other capacities, viz.: with the governors of the college, and with the clergy, having assembled them for that purpose, though he was never desired to do it by Sir Edmund Andros.

[TO BE CONTINUED.]

"When reason doubtful, like the Samian letter,
Points him two ways, the narrower is the better."
POPE.

"None, none, descends into himself to find
The secret imperfections of his mind!"
DRYDEN.

Practical Christianity.

EXCERPTA.

DIVINE GOODNESS IN THE CREATION.

THOSE authors have been very entertaining to me who have taken a survey of the wisdom of God in the works of nature: but I do not remember to have read this one instance of the wide-spreading diffusion of Divine goodness through this lower world, viz., That the most universal and conspicuous appearances both of the earth and sky, are designed for the convenience, the profit, the pleasure of all the animal creation; all that we see above us, and all beneath us, is suited to our nourishment or to our delight.

What is more necessary for the support of life than food? Behold the earth is covered with it all around: grass, herbs, and fruits, for beasts and men, were ordained to overspread all the surface of the ground, so that an animal could scarce wander anywhere but his food was near him. Amazing provision for such an immense family!

What is more joyful than the light? Truly "the light is sweet," says the wisest of men, "and a pleasant thing it is to behold the light of the sun." See the whole circuit of the heavens is replenished with sunbeams, that while the day lasts, wheresoever the eye is placed, it is surrounded with this enjoyment, it drinks in the easy and general blessing, and is thereby entertained with all the particular varieties of the creation. It is light that conveys to our notice all the riches of the Divine workmanship; without it, nature would be a large and eternal blank, and her infinite beauties for ever unknown.

Again, what are the sweetest colors in nature, the most delightful to the eye, and most refreshing too? Surely the green and the blue claim this preëminence. Common experience, as well as philosophy, tells us, that bodies of blue and green colors send out such rays of light to our eyes as are least hurtful or offensive; we can endure them the longest; whereas the red and the yellow, or orange color, send more uneasy rays in abundance, and give greater confusion and pain to the eye; they dazzle it sooner, and tire it quickly, with a little intense gazing. Therefore the Divine goodness dressed all the heavens in blue, and the earth in green—our habitation is overhung with a canopy of most beautiful azure, and a rich verdant pavement is spread under the feet—that the eye may be pleased and easy wheresoever it turns itself; and that the most universal objects it has to converse with, might not impair the spirit, and make the sense weary.

When God the new-made world surveyed,
His word pronounced the building good;
Sunbeams and light the heavens arrayed,
And the whole earth was crowned with food.

Colors that charm and please the eye
His pencil spread all nature round;
With pleasing blue He arched the sky,
And a green carpet dressed the ground.

Let envious atheists ne'er complain
That nature wants or skill or care;
But turn their eyes all round in vain,
To avoid their Maker's goodness there.

—*Dr. Watts.*

OF THE DISTRUSTFUL.

THE distrustful man hath his heart in his eyes, or in his hand; nothing is sure to him but what he sees, what he handles. He is either very simple or very false; and therefore believes not others, because he knows how little himself is worthy of belief. In spiritual things, either God must leave a pawn with him, or seek some other creditor. All absent things and unusual have no other but a conditional entertainment: they are strange, if true. If he sees two neighbors whisper in his presence, he bids them speak out, and charges them to say no more than they can justify. When he hath committed a message to his servant, he sends a second after him to listen how it is delivered. He is his own secretary, and of his own counsel for what he hath, for what he purposeth; and when he tells over his bags, looks through the key hole to see if he have any hidden witness, and asks aloud, *Who is there?* when no man hears him. He borrows money when he needs not, for fear lest others should borrow of him. He is ever timorous and cowardly; and asks every man's errand at the door ere he opens. After his first sleep he starts up and asks if the farthest gate were barred, and out of a fearful sweat calls up his servant, and bolts the door after him; and then studies whether it were better to lie still and believe, or rise and see. Neither is his heart fuller of fears than his head of strange projects and far-fetched constructions. What means the State, think you, in such an action, and whither tends this course? Learn of me (if you know not) the ways of deep policies are secret and full of unknown windings; that is their act, this will be their issue; so casting beyond the moon, he makes wise and just proceedings suspected. In all his predictions and imaginations, he ever lights upon the worst; not what is most likely will fall out, but what is most ill. There is nothing that he takes not with the left hand; no text which his gloss corrupts not. Words, oaths, parchments, seals, are but broken reeds; these shall never deceive him: he loves no payments but real. If but one in an e have miscarried by a rare casualty, he misdoubts the same event. If but a tile fallen from an high roof have brained a passenger, or the breaking of a coach wheel have endangered the burden, he swears he will keep home, or take him to his horse. He dares not come to Church for fear of the crowd; nor spare the Sabbath's labor for fear of the want; nor come near the Parliament house, because it should have been blown up. What might have been, affects him as much as what will be. Argue, vow, protest, swear; he hears thee and believes himself. He is a skeptic, and dare hardly give credit to his senses, which he hath often arraigned of false intelligence. He so lives as if he thought all the world were thieves, and were not sure whether himself were one. He is uncharitable in his censures, unquiet in his fears; bad enough always, but in his own opinian much worse than he is.—*Bp. Hall.*

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How oft, Lord, have I wondered to see the strange carriage of thine administration of these earthly affairs, and therein to see thy marvellous wisdom, power, goodness, in fetching good out of evil! Alas, we wretched men are apt enough to fetch the worst of evils out of the greatest good—*turning the grace of thee our God into wantonness*, Jude 4; but how have I seen thee, of lifeless stones, to raise up children to Abraham, of sinners to make saints, out of a desperate confusion to fetch order; out of a bloody war a happy peace; out of resolutions of revenge, love; out of the rock, waters; out of a persecutor, an apostle! How can I be discouraged with unlikelihoods, when I see thee work by contraries? It is not for me, O my God, to examine or prejudge thy counsels. Take what ways thou wilt, so thou bring me to thine own end: all paths shall be direct that lead me to blessedness.—*Ibid.*

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How many good purposes, O my God, have I taken up and let fall to the ground again without effect! How teeming hath this barren womb of my heart been of false conceptions! But, especially, when thy hand hath been smart and heavy upon me in mine affliction, how have I tasked myself with duties, and revived my firm resolutions of more strict obedience, which, yet, upon the continuance of my better condition, I have slackened. Lord, it is from thee that I purposed well: it is from my own sinful weakness that I failed in my performances. If any good come from me, the will and the deed must be both thine—The very preparations of the heart are from thee; Prov. xvi. 1; and if I have devised my way, it must be thou that directest my steps. Prov; xvi. 9. O God, do thou ripen and perfect all the good motions that thou puttest into my soul; and make my health but such as my sickness promised.—*Ibid.*

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EVERY man, Lord, is unwilling that his name should die. We are all naturally ambitious of being thought on when we are gone. Those that have not living monuments to perpetuate them, affect to have dead. If Absalom have not a son, he will erect a pillar. Yet, when we have all done, time meets us at the last. There is no remembrance of the wise more than of the fool forever; seeing that which now is, in the days to come shall all be forgotten. Eccl. ii. 16. O God, let it be my care and ambition, whatever become of my memory here below, that my name may be recorded in heaven.—*Ibid.*

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THY wise Providence, O God, hath so ordered it, that every man's mind seeks and finds contentment in something; otherwise it could not be, since we must meet with so frequent crosses in the world, but that man's life would be burthensome to him. One takes pleasure in his hawk or hound, another in his horses and furniture; one in fair buildings; another in pleasant walks and beautiful gardens; one in travelling abroad, another in the enjoying of the profits and pleasures of his home; one in a comfortable wife, another in loving and dutiful children; but when all is done, if there be not somewhat else to uphold the heart in the evil day, it must sink. O God, do thou possess my soul of thee. Let me place all my felicity in the fruition of thine infinite goodness; so I am sure the worst of the world hath not power to render me other than happy.—*Ibid.*

DESIGN OF A VISIBLE CHURCH.

MIRACULOUS powers were given to the first preachers of Christianity, in order to their introducing it into the world: a visible church was established in order to continue it, and carry it on successively throughout all ages. Had Moses and the prophets, Christ and his apostles, only taught, and by miracles proved religion to their contemporaries, the benefits of their instructions would have reached but to a small part of mankind. Christianity must have been, in a great degree, sunk and forgot in a very few ages. To prevent this, appears to have been one reason why a visible church was instituted: to be, like a city upon a hill, a standing memorial to the world of the duty which we owe our Maker: to call men continually both by example and instruction, to attend to it, and by the form of religion ever before their eyes, remind them of the reality; to be the repository of the oracles of God; to hold up the

light of revelation in and to that nature, and propagate it throughout all generations to the end of the world—the light of revelation considered here in no other view, than as designed to enforce natural religion. And in proportion as Christianity is professed and taught in the world, religion, natural or essential religion, is thus distinctly and advantageously laid before mankind and brought again and again to their thoughts, as a matter of infinite importance. A visible church also, has a further tendency to promote natural religion, as being an instituted method of education, originally intended to be of more peculiar advantage to those who would conform to it. For one end of the institution was, that by admonition and reproof, as well as instruction, by a general regular discipline, and public exercises of religion, *the body of Christ*, as the Scripture speaks, should be *edified*, i. e., trained up in piety and virtue for a higher and better state. This settlement, then, appearing thus beneficial, tending in the nature of the thing to answer, and in some degree actually answering those ends, it is to be remembered that the very notion of it implies positive institutions, for the visibility of the church consists in them. Take away everything of this kind, and you lose the very notion itself; so that if the things now mentioned are advantages, the reason and importance of positive institutions in general are most obvious, since without them these advantages could not be secured to the world.—*Bishop Butler.*

I SAW once a ger-falcon let fly at an heron, and observed with what clamor the heron entertained the sight and approach of the hawk, and with what winding shifts he strove to get above her, laboring even by bemuting his enemy's feathers to make her flag-winged, and so escape; but when at last they must needs come to a necessitated encounter, resuming courage out of necessity, he turned face against her, and striking the hawk through the gorge with his bill, fell down dead, together with his dead enemy. This fight seemed to me the event of a great suit in law, where one trusting to his cause's potency, more than his cause's equity, endeavors to disinherit his stubborn neighbor by colorable titles to his land. Here may you hear the clamorous obloquies of the wronged, and see the many turnings and winding meanders in the law sought out to get above his adversary; and lastly, when the issue must come to trial, oftentimes in the grapple they both sink to beggary, by the law, whilst lawfully they seek to get above each other. Hence warned against potent enemies, I will always pray, "Lord, make me not a prey unto their teeth;" and against an equal or inferior I will not borrow the law's extreme right to do him extreme wrong; nor fall to law with any body, till I fall by law to be nobody. I will not do that to have my will, which will undo myself of what I have, by my wilfulness.—*Arthur Warwick.*

THE psalmist doth not slander the slanderers, when, in a good description of their bad natures, he saith, "their throat is an open sepulchre, etc., the poison of asps under their lips." For what more loathsome stench and noisome smells can a new opened sepulchre belch out, than these venomous, open-throated slanderers? And well may their lips contain the poison of asps, of which Lucan saith, "*in nulla plus est serpente venemi*," when a few words of theirs shall (like a witch's spell) charm and strike dead a man's dearest reputation. I will therefore endeavor to make my actions of that virtue, that as an antidote of Mithridates his best confection, they may repel the worst infection those serpents shall spit at me. And albeit I cannot be free from their assaults (from which none is freed) yet I will not with Cleopatra, set those asps so near my heart that they may stop my vital spirits with their poison. And since I must pass through this Africa of monsters and harmful beasts, I will carefully fear and shun the worst of tame beasts, the flatterer; and of wild beasts, the slanderer.—*Ib.*

Education.

From a new work, that has recently come to our hands, "Gunn on Religion in Connexion with a National System of Instruction," we extract the following chapter as a specimen of a book, that in many particulars, evinces sound and correct views.

"As I have stated that the glory of God should be taught as the proper end and aim of all our actions, it behoves me to examine more particularly into the meaning of this term, and how far the obligation extends.

By the glory of God, in this application, I mean the honor voluntarily paid him by his rational creatures in worshipping him and obeying his laws, including love and submission. There are some cases in which it may be doubtful, both to his fellow-men and to himself, how far a man has respect to the glory of God, but there are very many in which there can be no doubt, as to the negative at least. If we see that a man omits altogether the outward acts which God requires as indications of inward homage,—that he neglects his word, that he despises his Sabbaths, that he cares nothing for his ordinances, we can have no doubt that this man voluntarily lives without regard to the honor of God. And if we see another, who affects to live in the practice of God's worship, systematically profane his commandments, act in defiance of the second great branch of the law, and, instead of loving his neighbor as himself, take every opportunity, fair or unfair, of adding to his own wealth, influence, or enjoyment, at the expense of his fellow-men, we can have as little doubt that he practically dishonors God by disowning allegiance to him as his moral governor. We can pronounce with perfect safety on both these cases that there is here a voluntary dishonoring of God, a desire not to add to his glory, and either resistance to the divine law or a contemptuous disregard of its requirements.

As to the affirmative, it is more difficult to pronounce. Nor is it necessary. There may be many men who, from any other motive than a desire to advance the glory of God, live in the outward use of the means appointed by him for the maintaining of his worship, who appear to have a reverent regard for the Word of Truth, for the duties of divine worship, and all the forms of religion. They may be strictly honest in their dealings and kind in their demeanor toward their fellow-men. It is not our duty, for it is not our province, to say more with regard to all such, than, that whatever may be the motive, they have the show at least of giving honor to God. Society is benefited by them to this extent, and no human judgment can pronounce accurately with regard to them. It is possible that their motives may be the desire of a fair reputation, the desire of aggrandizement, the indulgence of a natural temperament, any thing but a desire to give glory to God. HE may never be in their thoughts, and all the while that they are seeming to honor him, they may only, in reality, be seeking to honor themselves. But the human eye can never penetrate this. We can only judge of motives by actions; and it were alike dangerous and absurd to attempt to establish any other canon. Hence all human decisions as to a man's character are necessarily imperfect,—the seat of the human affections which most operate on the will is beyond our reach, we can neither act nor sit in judgment upon it with certainty,—and, estimating our neighbors as ourselves, we can only deplore the deceitfulness of the human heart, and pray for the bestowal of sincerity.

In estimating the effects upon society of the sincere and of the simulate worshipper of God, there are obvious elements which we cannot compute. How far the blessing of God will attend the one, and how far the other, we do not know; for we are often mistaken as to what is actually the value of certain outward circumstances as a blessing, and we have no means of ascertaining the divine procedure. Leaving this, then, out of view, as beyond our knowledge in its extent, though we know assuredly that it will affect the state of matters in reality, we cannot compare, if even two such things existed, a country all sincerity, and a country all hypocrisy. But we can have no difficulty in seeing moral reasons for lauding the condition of a land where outward homage is paid to God,—putting out of account the inward feelings for reasons above mentioned, —compared with that of a land where God is generally unknown and unhonored. The regular and solemn worship of God occurring at stated intervals and in one common sanctuary,—the homage paid outwardly by all ranks and conditions, —the expressions of love and the lessons of obedience common to all,—form a cement that binds together the different grades of society, at a time when the contests of the world are shut out. There is the recognition of one common parent and of one common master. There is the knee bent to the same supreme God. There are the same confessions of the same weakness, the same follies, the same sins. There is the request of one common forgiveness and of one common acceptance. There is the prospect of one day of judgment and of one Judge. There is the view of one happiness and of one misery. One God is the Lord of all, one Saviour the Redeemer of all, one Spirit the Teacher of all. The more all ranks are thus brought together, the more will there be of attention to the mutual relationships of life, for several reasons, independent altogether of the influence which the instructions may have upon the conscience, though the results must fall far short of what they would be if these lessons actually reached the heart.

There needs be said little of the effect upon society of the observance of the great moral laws affecting our intercourse with our fellow-men, because, without regard ot the motive for this observance, the object of all human laws is to secure it to a certain degree. Only to a certain degree, for, as we have already seen, there are many moral obligations which, from their indefiniteness in some particular, the law cannot enforce. And herein consists the efficacy of the moral obligations of religion beyond that of the mere restraint of law. You might have a community where all the laws of the land might be kept, and all legal obligations punctually discharged. And yet the land might be the scene of unhappiness, discontent, and foulest passions. Nothing might be done

to satisfy the demands of gratitude, benevolence, and love; nothing to prove that there were any obligations, except those resulting from the iron miserable philosophy—that only that is right which is the creature of statute. It is not mere obedience to the law which any wise legislator would wish to see practised throughout a community; that is merely the limit which must not be transgressed without the inteference of penal restraint. The great duty is to use means for the infusion of such a spirit as shall yield ready obedience to the laws, but shall do much more,—shall cheerfully recognize and act upon loftier principles, which the law can never reach, but which spring from common relationships, and knit the community together. There are in all countries men who, without any regard to the feelings thus alluded to, keep within the letter of the law. They defraud no one,—they never violate a statute,—but neither do they acknowledge any thing else but a statute. They demand the full right to do what they will with their own, and they deny the existence of the claims of beneficence, of gratitude, of charity, and of love. Such men are a fair specimen of what society would be, thus constituted in the very first elements of legal order—they constitute a society superior to that of the openly disregardless of law, and one again vastly inferior to the other, where not only is statute law recognized as binding, but where there is attention paid to the claims of a higher right.

Let us see how it is, that both in the binding togther of all ranks, and in the observance of statute law, and in the practice of virtues which the statute law cannot enforce, a community seemingly alive to the duties of religion — irrespective of the question of the reality of that seeming—is superior to a community where there is no such outward show. The first have voluntarily subjected themselves to a higher law. They have not only shown obedience to those obligations which can be defined, but to those which are undefinable. The extent of the real obedience given will vary in proportion to the reality of their subjection to the undefinable obligations; but it will, in all cases, be greater obedience to these than if there was no show of recognition. The very profession of one common religion implies the recognition of one common humanity; and this brings with it all the consequences of a more extended obedience to the requirements of mere moral obligations. My haughty neighbor, who obeys no law but the law of the land, may treat me with scorn as his inferior so constituted by the law; but if he voluntarily acknowledge himself my equal in all the essentials of sinship, he must, to a certain extent, that depending on other considerations, depart from his haughtiness. My rich neighbor, intrenched behind the laws of his country, may steel himself against my need of assistance. But, voluntarily subjecting himself to the law of beneficence and charity involved in our common religion, he must needs in consistency, prove himself sincere by some deed, however small, of active charity. But it must not be *a* religion,—it must be such a religion as acknowledges those common obligations both to God and man,—not such as has one set of doctrines for the rich and one for the poor, for the wise and the unwise,—not such as puts beyond the pale of humanity all who have not the same creed, making a distinction between the Jew and the Samaritan,—it must be a religion which convinces all of sin, which regards all mankind as our neighbors,—it must be THE CHRISTIAN RELIGION, which reveals to all one common condition before God, which binds all together by the close and endearing tie of neighborhood.

Waving all consideration of the exceptions which may here and there occur, and which may blend the particular acts of the different states of society, and looking at that feature which, standing prominently forward, characterizes them, we have four distinct grades in which communities advance to perfection. The one is where there is no general respect to law, but only to the obligations of force, where the weakest are obliged to yield to the strongest, and where possession and enjoyment are held by that feeble bond which results from mere sufferance. The very sufferance is an indication of moral feeling, but in its lowest state. This society is that of the savage, where life and all its consequences are precarious and dependent on animal feeling, without the guidance of reason or moral privilege, and where a mere feeling of moral obligation keeps the community together. One step higher, we have the community agreeing either tacitly or expressly to certain laws. In such states there is no effort made to recognise or enforce, in general action, any thing except the provisions which are made by express enactment. This is a higher, but still a low condition of things. It is to be found in all states where religion is not taught so as that it shall act upon the principles. In such communities there may be manifestations of moral feeling, but there are none of abiding moral principle, except such as are engendered by the law. To this extent the moral principles of the mind are exercised in the general mass, and no further. Hence, with greater stability than in the former case, there is no expansion of national views, no liberality of individual character, but national and individual selfishness. We reach a third grade, where there is a profession of religion as acting upon the moral feelings, and where, consequently, there is the bond of obligation, so far extended as religious voluntary obligation, in its lowest degree, exceeds laws. Add to this, the reality of the religious feeling, and you have the highest possible state of human society, the members bound together by a chain stronger far than any ever forged by human hand,—even that which is formed of divine materials. It comprehends all the obligations of the other three, and superadds the working of love, leading to cheerful obedience to God and benevolence toward man.

In many communities we see these various degrees variously blended. We see semi-barbarous countries, where law has not obtained firm and settled consistency, and yet operates in a certain degree, where there is a greater protection than in mere vague fits of moral feeling, and yet where the law does not operate with constant vigor, but is liable to give way to paroxysms of injustice or violence. In arbitrary countries, such as Turkey, we find a greater degree of protection than in New Zealand, but there is the risk of the tyrant's resentment or his covetousness. In the back settlements of America there is a blending of the two, in the respect had to the rights of property and in the operation of Lynch-law. The second and third are blended where we have the community, in part, sternly pressing forward in the acquirement of wealth, and, in part, influenced by religious feelings which expand their morality. May we not cite as an example almost the whole of the United States? Have we not here a race of men, in whom we are startled by extraordinary keenness on the one hand, driving a bargain up to the very verge of the law, and on the other exhibiting splendid instances of Christian philanthropy? The highest state of human society which we can any where show is one made up of the third and fourth, where we have the profession of religion universal, but without the power, and the power manifested strongly in many, and giving the remainder of the community its tone. We might refer as an instance of this state of things to Scotland in those palmy days of our church, when peer and peasant united in one profession, and many showed, by the sacrifices which they made, the sincerity of their convictions.

We ought to desire earnestly that the highest conceivable state of society should be ours, but this human legislature,—human efforts,—cannot attain. Even the next in rank cannot be made universal, but it can be made so general, that it shall give the "age and body of the time its form and pressure." No one would advocate that the profession of religion should be demanded by legislative enactment. But this we can demand; seeing that the legislature is bound to secure the highest state of society possible, and that the highest state of society is that wherein the members are led by moral feeling and principle implanted, enforced, and sanctioned by religious considerations, to the willing and active discharge of every duty, the legislature is bound to approach this state of things as nearly as it possibly can. It cannot implant religion in the heart, for that is beyond the power of man. It ought not to enforce the observance of active religion, at least by penal statutes, except in so far as the non-observance is opposed to civil order, for Christ's "kingdom is not of this world." But it can encourage religion as a surer safeguard, even if it be only the religion of profession, than mere statutory enactments. It can furnish all with the means of religious instruction. It may be a question whether it is more expedient for it to interfere actively or not, but the state can actively or neutrally see that society at large has the means of knowing sacred truths. It cannot implant those religious principles which are the honor and the protection of a country, but it can use the means which God has been pleased to appoint for their implantment; it can teach, in one word, all under its jurisdiction, the great truth, whether they act on it or not, that they are bound to do all things with a single eye to the glory of God.

These means are all outward, it is admitted, and may be totally inefficacious in many cases. We may never reach such a state of society as that none of the third class shall mingle with the others. But in education, we must make the attempt. Viewing by himself each individual to be educated, we are all agreed that the most blessed consummation of his education would be, that he should perform his duty to his God and his fellow men with perfect obedience. And we are all agreed that this is the result of a morality brought about by religion. We are agreed that if this cannot be attained, we are bound at least to use the means, that is, to make him acquainted with that morality; and we have no doubt that, whether it be implanted in his heart or not, there is a reasonableness and a social safety in its requirements, which shall, in a greater probability than the contrary, lead him to adopt them to a certain extent in his general dealings. At all events, we are bound to use the means, and we are encouraged to use them by their success in other instances. Here we come to inquire practically into the means.

I repeat that I do not intend yet to enter on the

controverted ground. But I must again call upon those who profess the religion of Christ, to agree with me as to the desirableness and necessity of the use of these means. They who deny the Scriptures to be the Word of God may consistently reject the use the means which are to be now mentioned. What system of moral teaching they would adopt, or by what sanctions they would enforce it, I do not know. But Christians have but one common source from which to draw their teaching, and that I call upon Christians to adopt. There is a necessity to make the call strong and urgent. There are many who dare not deny the propriety of using it as means of education, who never use it in their own families. There are others in whose families the Scriptures are read but never taught, never examined from, never made a medium of instruction at all. I call upon them either to deny that the Scriptures are the Word of God, or to give them a place in the education of the young. If they make the admission which their conduct seems to refuse, they admit that the word of God contains the purest precepts of morality, the highest sanctions for enforcing them, and the only method of implanting them in the heart, which is effectual to procure love, obedience and everlasting happiness, — that it embodies the only means and the only end of all morality and of all happy existence. I ask all those who have children to educate, or are educating the children of others, and who profess the Christian faith, if they are acting upon this profession. It includes all that I have said, and much more. It were far more honest, and it were safer, to abandon the Scriptures altogether, and take to some other moral system, than, holding by the Scriptures, to teach no morality at all. Yet such remarks as these are necessary for very many who, perhaps, have not thought much of the matter. As occasions have occurred, they have perhaps inveighed against the odiousness of lying, or the disgrace of being liable to be called a thief,—but have they systematically shown the corruption of the heart, the need for purity and strength, the divine law enjoining truth and honesty, and the necessity of manifesting love to God by exhibiting these qualities toward man? Have they shown from Scripture the extent of the divine requirements, that it is not sufficient to do some things, but that it is our duty to do all things according to the law of God;—that outward obedience is not enough, but that all the affections of our mind must combine to render him homage and worship,—that we must not only avoid flagrant sins, but subdue every rebellious desire,—that our whole nature must be conformed to the law of God—that God looks to the heart,—that there is offered to them a change of heart, a renewed will, growing strength in every good thought, word, and work, and a happy immortality? Have they, in short, endeavored, so much as has been in their power, with prayer for the blessing of God, to reveal to them the whole counsel of God on their behalf? If they have not, they have been teaching a morality defective, if they have taught morality at all.

Now I do not so much fear that any man—any Christian, I mean—will meet these statements with an open denial, as I am afraid that, admitting them to be true, many will still neglect to act upon them. If there were any denial of the propriety of educating with the aid of the Scriptures, there might be a hope that, the propriety of the measure being proved, the use would be resorted to. The neglect might have arisen from a misconception, or from some fallacious reasoning, or from ignorance, and that misconception, or fallacy or ignorance being removed, it might be expected that the proper measures would be adopted. As it is, there is an admission on all sides, but there is not a general acting upon that admission. There are various degrees of neglect—a total neglect—almost total—and a use which is nothing but neglect. There is a never-reading at all—a reading now and then as in affliction or on a death—a reading on the Sabbath with perhaps a sermon to pass the time, and there is a regular reading with no examination, and a reading with a sort of examination now and then; and there is a reading and examination with no application to the occurring affairs of life, and so on in the same ascending but, at the highest, melancholy series.

Every Christian will admit that the word of God, containing the will of God for our salvation, claims the first place in every system of education, when the object is to train the young to the habit of voluntary honoring God in all things, to the observance of his law, and to the hopes of eternal happiness. The study of it will be admitted to follow as a necessary branch of education. I say the study of it. The mere reading, without attention to the import and force of its contents, will not satify the claim which it has upon our attention. Now this study demands three things—close attention to the morality developed, to the plan revealed for securing moral observance, and to the scheme of salvation.

I. For the first, among other things, we must impart to the young a knowledge of the history of the Jews as contained in the Old and New Testaments. I shall have occasion in a subsequent part of this work to examine shortly into the methods which ought to be pursued at different stages of progress, but I am here speaking of the result of full education. A knowledge of this history is important, not only as connected with the plan of redemption, but as opening up to us sources of information otherwise to us wholly closed. I do not mean merely the history of the world at a period when profane literature is altogether silent, although in this point the study is of immense value. Let those who, accustomed from their earliest years to the information contained in the Bible, are on that very account so imbued with its contents that they do not know their value from the want of contrast, reflect on the acquisition which is made by the simple declaration, "In the beginning God created the heaven and the earth," thus authoritatively putting an end to the endless questions as to the co-eternity of matter with the eternal God himself. Let them reflect on the gain acquired by philosophy from the statements made as to the introduction of moral evil, "the cause of all our wo," and the proceedings of the first inhabitants of this world. Let them calculate, if they can, the importance of certainty in the moral history of our race, in putting a stop to endless speculation and babbling philosophy. The mightiest masters of antiquity, engaged in endless unsatisfactory inquiries, and perplexed themselves about questions which can be answered at once by the young child of our day, before he has had time to acquire more than the very elements of learning. But the history of the Jews gives us a key to all history. It is as if the mechanician were to open up the interior of some elaborate work, and show us the springs, and explain the structure, and develope its use, leaving us to apply our knowledge, thus acquired in judging of other products of his skill. We might be wrong in our estimate of the particular parts, but we could not be wrong in fixing upon the particular design or the great principles which applied to all. In the Jewish history the interior of the mechanism of a world's history has been laid open to us. We see how God in their case overruled all things to advance the great cause of his own kingdom, how he made even the wrath of his enemies to praise him, and how the march of events advanced surely towards the accomplishment of his mighty purpose. In history, all who have attended to its philosophy know that there is often nothing more fallacious than the causes which are assigned to certain events,—the motives which are said to have actuated the parties and the secret springs of action attributed to them. Now we have in the Bible the only account which can be depended upon as unerringly true of events with all their philosophy. It is admitted that the Jews were a people set apart for a particular purpose, and directly governed by God. But we have no reason to believe that in that government he moved them by principles different from those which now actuate men. We have the question solved of how far a people would obey God if he should reveal himself directly to them. We have the history of the Israelites and their motives, when they had abjured the God of their fathers. And we have the contemporaneous history of other countries, so far as they were connected with the Jews, all bearing testimony to the same fact that God causeth all things to work together for the promotion of the great kingdom of righteousness and peace. The true pilosopher who wishes to draw lessons from history on which he may rely will seek for instruction in the Bible.

The moral lessons that are easily deducible from the Scripture history render it most valuable. The evils of family strife, and of parental partiality,—the blessings attendant upon an affable disposition ready to benefit and to forgive,—the miseries that follow immorality,—the troubles that attend ambition, and the pangs of jealousy,—all these and much more are shown by facts whose truth is indubitable, and whose every detail is fraught with instruction.

Nor must we neglect the knowledge of the Jewish law, at least in its great features. No one will deny the propriety of making the young acquainted with the moral law, but the history of that people cannot be followed with due understanding, without an acquaintance with the great points of the ceremonial law, such as those connected with their feasts, their worship, and their courts. Much of the perception of the force of the New Testament depends on this knowledge, where we have of course numberless allusions to the passover, the sacrifices in the temple, the sanhedrim, and many other points otherwise unintelligible, or at all events uninstructive. It cannot surely but be a matter of interest to know the types and shadows, of which we are now enjoying the antitype and the substance. All such matters rivet the interest, and through the understanding reach the heart.

It is hardly necessary to say that a knowledge of the geography of the countries alluded to at any length or chronicled in sacred history, is in a high degree useful. Every thing that adds interest to such a subject demands our attention. I do not mean merely a knowledge of the position of the places, but of this in reference to the history. Each man, while tracing on his map the march of our armies in Spain or India, acts upon the principle, that without an acquaintance with the localities, his knowledge of history is imperfect and unsatisfactory.

In educating on Bible principles, we must have respect to the prophecies for the lofty moral lessons which they constantly breathe, the confirmation which they give to the truth of the sacred writings, and the key which fulfilled prophecy furnishes us with, to solve prophecies yet unfulfilled or unrecognized as such, I speak not here, for it were out of place, of the mere literary claims which the prophecies possess for assiduous study. In truth, I have not taken that element at all into calculation, although I might have urged the severe simplicity of the Scripture narrative, the lofty and overpowering dignity of its prophetic annunciations the melting pathos of its complaints, and the authoritative sublimity of its legislative enactments. All these, irrespective of the sacred character of Scripture, might entitle it to a place in a complete system of education ; but I am treating of it as entitled to hold the first place. Irrespective of literary claims, then, altogether we should give prophecy a place in education for its moral bearing. Where shall we find more pathetic invitations to virtue, more appalling denunciations of vice, more lofty appeals to a sense of duty and of gratitude ? " Turn ye, turn ye, why will ye die, O house of Israel ? I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." We should give it a place for its evidence. It is of vast importance that the young should be provided with materials for defence against the sophisms of infidelity. Not that I would advocate a systematic exposure, in early years, of the usual and stale arguments against the Christian religion, before the mind is able to understand, perhaps, either the objection or the answer. But I would furnish our youth with weapons previously to the combat. When the conflict does come, it is well if they are able at once to draw upon their resources, and to meet the first shock unharmed. To different minds, different kinds of proof are more or less convincing. That afforded by prophecy is easily furnished. To show, for instance, that the prophecies concerning our Lord were uttered long before his appearance, and that they were in a most surprising manner fulfilled in him, is not a difficult task. And so with others. The third use of prophecy is one of high value, in order to give stability in Christian belief. The possession of this knowledge may not unlock to the young the treasures of prophecy unfufiled, but it will render them competent to judge to some extent of the supposed discovery of fulfillment made by others, guarding them against the wild fancies which periodically appear, originating in well-meaning ignorance or daring presumption.

The experience of Scotland universally bears testimony to the delight and utility of the study of the Psalms. The devotional feelings,—the models of prayer,—the sincerity and heartiness of the conviction and the confession,—the rapturous thanksgiving,—the varied statements of a varied experience, render them invaluable. These melodies adhere to the mind long after other things are forgotten, and many a time has the youth, educated in our land, in a far distant clime been reminded of his home and of his duty, by the verse which has, unbidden, risen to his lips from the fountain where it had long been hidden, ever since the days that he was taught to repeat it at his mother's knee or in the village school.

What need I say of the historical books of the New Testament ? Is there—Christian or infidel—the man who will say that they are unworthy of study ? No ; but there may be those who show that they do not deem the study of them essential in education. Let me remind such that we have here the morality of God's word fully developed. One great object of Christ's life was to fulfil,—to satisfy,—to complete,—to sanction the great moral laws written on the hearts of men and on the tablets of stone. Never was object more adequately fulfilled, for the designer and the performer of it was divine. In the preceptive part of the New Testament history there is a purity, an absence from all moral taint, which renders it, as a source of instruction, truly invaluable. In the life of the great Author of our religion himself, we see fully exemplified all the principles which he taught. If it be of great importance to show to the young models of excellence which may stimulate and guide them, what higher model can there be than that of one whose whole life was perfection ? If it be useful to show in what respect we can know God and benefit our fellow-men, what nobler example can we have than that of him who glorified his Father in all things, and went about continually doing good ? Christian and infidel all bear testimony to the excellence of Christ's life as unimpeachable, as sinless, as perfect even in the eyes of God. In the lives of his followers, we have furnished instructive lessons of men in the lowest ranks of life, illiterate, ignorant, prejudiced, and obstinate, exhibiting at first all these characteristics which they honestly depicted themselves,—afterwards by the teaching of God's Spirit becoming ornaments to society, enlightened, gentle, and burning with love to God and man. If the young Christian views with admiration, and yet despair, the model of perfection exhibited in him who was holy, harmless, undefiled, and separate from sinners, he can turn to Paul, and read the record of his life in its opposition to God's word, in the triumph of truth, and in his successful career of resistance to sin.

By the epistles is taught the operation of Christian morality in all the relationships of life. The young learn there the duties incumbent on them as superiors, inferiors, and equals. Commissioned by God to instruct an ignorant world, the apostles have left to us lessons of divine importance. Husbands, wives, parents, children, rulers, subjects, masters, servants, all are instructed in the great principles which ought to regulate them in their several spheres. No rank is left untouched, —no responsibilities unenforced,—no duty slurred over. All is written with the clearness of the noon-day sun, that he who runs may read.

II. But we have seen that in educating man we must have regard not only to the development of moral duty, but to his present inability and unwillingness to discharge it. From the Scriptures we learn the method by which God is pleased to remove that inability, and change that unwillingness to love. It is by belief on his son Jesus Christ. We must educate with a view to this object, otherwise we are beating the wind. The great obstacle to moral acting is the want of will. We must not only supply the understanding with reasons, but, through the understanding, the heart and the affections must operate on the will. Faith in Christ works this change. But before there be faith, there must be a certain degree of knowledge. The knowledge will not work the change, but without the knowledge the change cannot be effected. Thus, if it be true that there can be no sure virtue without a change on the general bias of the will, and no such change without knowledge, the degree of knowledge necessary for the change of bias is necessary to effect a rectitude to which we can trust. To educate with the belief, therefore, of the efficacy of human means, is a most dangerous error, because, leading us to trust to human means, it neglects the source of all human renovation,—even the Spirit who made the heart of man, and who alone can change it. It substitutes the precepts of the gospel as all-sufficient, whereas the precepts are in themselves, though invaluable as a rule of life, inoperative to cause obedience. We have seen that happiness is more dependent upon moral obedience than on mere knowledge, and we know from all experience that the knowledge of duty does not command moral obedience. If it were so, then it would be sufficient to educate solely by instilling a thorough knowledge of the rules of morality, and to attend to the outward practice, so far as to see that the rules were understood. But that this is not the case, all history, national and individual, shows. Nothing is more indisputable in the philosophy of man, than that the understanding and the will are divorced,—that the moral faculty of the mind is unable to control the passions, and that unless we add to its power, giving a new direction to the will, we cannot calculate on what a single hour may bring forth. Now we stand erect in all the pride of conscious moral worth,—anon, temptation assails, and we fall debased and degraded in our own eyes and those of others. Heap moral rule upon rule,—you do well, if it is in the belief that you may thus add to the influence of the reason upon the affections, and of both upon the will,—you are altogether mistaken, if your object be simply to convince the reason, for, in truth, it has been convinced long ago. Educate, then, with the Bible, not only as containing the purest and loftiest morality with the most binding and awful sanctions, but as alone containing the knowledge which is essential to the change of will securing moral acting. Remember that the precepts therein contained have an authority from their author and from their sanctions, which all mere human moral rules want. Proceeding from the eternal mind, they are fitted to arrest the mortal will in its mad career. Stored up in the memory, they furnish an antidote against the poison of temptation. Remembered thus in connexion with the lawgiver, the law has the force of a divine command, inoperative, alas ! too often, but, for obvious reasons, not to be gainsaid, and explained away, and evaded like human enactments.

III. Moreover, the Bible is to be used in education, as containing from beginning to end the development of the scheme by which God confers on man eternal happiness. I have touched slightly on parts, because the more the Scriptures are viewed in detail, the more convinced shall we be of the utility of using them in education. But let us look at them as a whole, and what have we ? We have the record of God, wherein he has set forth his Son, not only as a divine teacher, not only as an example, but as the propitiation for us,—not only as procuring us the gift of the Spirit, whereby our wills are renewed, but " an inheritance incorruptible, undefiled, and that fadeth not away." We have this record exhibiting God as love, as in all affliction chastising us for good, pouring the balm of consolation into our wounded spirits, and in the hour of sorrow declaring that he hath not forgotten us, but, that having given his own Son for us, he will with him freely give us all things. Supposing we could give no information but such as is connected with a boon like this, should we

not have done infinite benefit to the young under our charge? Is it not self-evident, that the annunciation of this bright truth,—Jesus Christ suffering, risen, glorified, our advocate, our mediator, our judge, our portion, our elder brother,—would of itself be an education before which the glories of all the knowledge of the things of this world must pale their ineffectual fires? Away then with all schemes for using the Scriptures merely to impart moral lessons. If my readers estimate aright the value of God's word, they must see with me, that the loftiest aim of the worldly educationist is grovelling and contemptible, compared with that of the man who employs the Bible to teach a pure morality, the use of the means whereby the Spirit of God changes the heart from sin to holiness, and whereby the creature that crawls on the earth, the victim of suffering, disease, and death, becomes a king and a priest in the house of the Lord for ever.

Ecclesiastical Intelligence.

NEW-HAMPSHIRE.

NEW-HAMPSHIRE CONVENTION.—The forty-first annual convention of the Protestant Episcopal Church in the State of New-Hampshire was held in St. Paul's Church, Concord, Wednesday, June 30. There were present Right Rev. A. V. Griswold, bishop of the Eastern Diocese, having provisional charge of the Diocese of New-Hampshire; Rev. Messrs. Chase, Ten Broeck, Horton, Lambert, and Livermore; also lay delegates from the churches in Hopkinton, Claremont, Drewsville, Dover and Concord.

Monday, June 28, the bishop reached Hopkinton, from a visitation of the church in Drewsville, Claremont, and Cornish. The bishop preached at Hopkinton Monday evening and Tuesday morning; and on the afternoon of Tuesday confirmed one person.

Tuesday evening, divine service was held at St. Paul's Church, Concord. Evening prayer was conducted by Rev. William Horton, of Dover, and a sermon by Rev. Edward Livermore, of Drewsville, from 1 Cor. vi. 20: "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Wednesday morning, Rev. Mr. Lambert read the morning service; Rev. Mr. Chase the ante-communion, who also assisted the bishop in the administration of the Lord's Supper. The convention sermon was preached by Rev. Mr. Horton, from Acts xi. 26: "And the disciples were called Christians first in Antioch." During the afternoon session of the convention, the bishop delivered an excellent address, prepared during his visitation, for which the thanks of the convention were unanimously tendered him, and a copy requested for publication with the Journal, and also in the Witness and Advocate. Our readers will be glad to learn that the bishop, referring to the dangers which are to be apprehended from the errors of Oxfordism, exhorted the convention to a maintenance of the true principles of the church, as received and followed by the Protestant Episcopal Church in this country. In the evening, the bishop preached to a very attentive and respectable congregation, the church being well filled, from 1 Cor. i. 12: "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

It may be gratifying to the friends of the church to learn that a desire is expressed for the introduction of our services in the town of Manchester, and that there are a number of families, and a still larger number of individuals, who are ready to unite in the formation of an Episcopal society. Application was made to the bishop and convention to send a missionary among them; and the present is represented as a peculiarly favorable time to commence such an enterprise. We hope the church in New-Hampshire will take such measures as to secure Episcopal services in that important and growing town,—a town destined probably, to be not inferior to Lowell in population.

Albe Cady, Esq. of Concord, was unanimously chosen secretary of the convention; Rev. Dr. Burroughs, Rev. Messrs. Ten Broeck and Horton, and Gen. Timothy Upham, Edward Cutts, Esq. and Col. Samuel E. Watson, the standing committee.

The next convention is to be holden in St. Andrew's Church, Hopkinton, the last Wednesday of June, 1842.—*Ch. Witness.*

MASSACHUSETTS.

CONVENTION OF MASSACHUSETTS. — The Journal of the Convention of Massachusetts, held at Springfield, on the 9th of June last, furnishes the following statistics. Clergy belonging to Massachusetts, 52; churches, 43; baptisms, 427; confirmed, 261; number of communicants, 3204; marriages, 114; burials, 233; Sunday school scholars, 3664. Missionary contributions: General Board, $1,857 95; Massachusetts Board, $1,742 46; other contributions for religious purposes, $6,836 03; other missionary contributions reported, $1,761 25.

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The standing committee have granted the canonical testimonials to Caleb Morton Stimpson, Moses Parsons Stickney, lately a minister of the Congregational denomination, Fordyce Mitchell Hubbard, Robert T. S. Lowell, Willington E. Webb, Justin Field, Jr., George D. Wildes, Jonathan Coe, severally applying for recommendation as candidates for orders; to Ambrose P. Merrill, Moses P. Stickney, and Samuel Cutler, candidates for orders, severally applying to be admitted to the order of deacons; to the Rev. W. Whitington and the Rev. George Leeds, applying to be admitted to the order of priests.—*Christian Witness.*

NEW-YORK.

The Rev. Wm. A. Curtis, having accepted the unanimous invitation of the wardens and vestrymen of St. John's Church, Kingston, to the rectorship of the same, requests that letters and papers designed for him, may be directed accordingly.

The Rev. Hobart M. Bartlett, late a presbyter of the diocese of Virginia, having removed into this diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence.

The Rev. Hobart M. Bartlett (in consequence, we regret to say, of the indisposition of the Rev. Dr. Carmichael) is temporarily officiating at St George's Church, Hempstead, L. I. Mr. Bartlett's address is 168 Duane street, the residence of the Rev. A. Smedes.—*Churchman.*

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EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County. Friday, July 2, in the chapel of St. Thomas' Hall, Flushing, confirmed 6 pupils of that institution.

Richmond County. Fourth Sunday after Trinity, July 4, confirmed 17 in St. Andrew's Church, Richmond.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, July 23, Cold Spring, Putnam county.

Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing. Dutchess county, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Catskill, Greene county, Consecration A. M., Confirmation P. M., Friday, 13, Saratoga Springs, Saratoga county. Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, Columbia county. Institution A. M., Confirmation P. M. Tuesday 17, Christ Church, Poughkeepsie, Dutchess co. 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, Putnam county, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, A. M., Pawlings, Dutchess county. St. Bartholomew the Apostle, Tuesday, 24, North Salem, Westchester county. 25, Somers. 26, Bedford. Saturday 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

NEW-JERSEY.

The corner stone of a new house of worship, to be used by the congregation of St. James' Church, Knowlton, was laid July 1st, by the Rev. Clarkson Dunn, who was formerly for many years minister of that parish, and is the senior Presbyter in the northern part of the Diocese of New-Jersey. After the corner stone was laid, the rector, the Rev. Henry Zell, read a brief history of the congregation since its first organization, in 1784, and described the articles which had been deposited therein, viz.: a Bible, Book of Common Prayer, Constitution and Canons of the Church in the United States, and in the Diocese of New-Jersey, Journal of the Convention for 1840, with several daily and religious papers, and then the congregation retired to a pleasant grove in the immediate neighborhood of the church, where excellent addresses were delivered by the Rev. Messrs. Dunn and Jaques. The Rev. Mr. Hanson was also present, and took part in the services. The church is to be of stone, of the Gothic order, and as the congregation have gone to work in earnest, it is expected that it will be ready for consecration this fall.—*Ep. Rec.*

PENNSYLVANIA.

ORDINATION.—On Sunday, July the 4th, in St. Peter's Church, Philadelphia, Messrs. John A. Childs, Robert M. Mitcheson, and Benjamin F. Watson, alumni of the General Seminary, were admitted to the holy order of Deacons, by Bishop H. U. Onderdonk. Morning prayer by the Rev. W. H. Odenheimer, and the Rev. Dr. Shelton, of Buffalo, N. Y. Sermon and address by the Bishop; the candidates presented by the Rev. Dr. Williams. —*Ep. Rec.*

DELAWARE.

The Rev. Alfred Lee, has informed the Committee of the Delaware Convention, of his acceptance of the episcopate of that diocese.—*Episcopal Recorder.*

MARYLAND.

The Rev. James Abercrombie, having been called to the rectorship of Trinity Parish, Charles county, Md., requests that letters and papers intended for him, be directed to Charlotte Hall, St. Mary's county Md.—*Churchman.*

NORTH CAROLINA.

On the evening before the fourth Sunday after Easter, Bishop Ives confirmed in St. James', Wilmington, twenty-five persons. The next day, in same church, ordained one deacon and three priests. Fifth Sunday after Easter, in Wadesboro', confirmed one person. On Whitsunday in Christ Church, Raleigh, confirmed six persons. On 4th June, in St. Paul's, Edenton, ordained three deacons ; and on Sunday following, in same church, confirmed sixteen persons. And at different places and times thereafter, confirmed forty-four persons.

KENTUCKY.

We have received the journal of the Kentucky Convention. In addition to the information, we have already laid before our readers, we give the following extract from the address of the Bishop :

"The circumstances which occasioned the summoning of a Special Convention in Shelbyville, on the 29th of December last, are fresh in all your memories, and need hardly to be here adverted to, were it not to suggest, that it may be well for Convention to take order for the printing of the Journal of that meeting, along with the Journal of this the regular annual Convention ; and to say that the intention of that Convention, so far as the obtaining of a new Charter for Shelby College from the Legislature then in session, was happily carried out, and most, if not all the members of this body, have been furnished with a copy of that document. The proposition so to amend the Charter of the Theological Seminary as to leave the point beyond all dispute, with regard to the power of the Trustees to make sale of the present property, was favorably entertained by the Legislature, but owing to some casualty, it did not pass through all the necessary stages of legislative action, and did not become a law. No impediment to our College movement is apprehended, from this cause, however, since there can be no doubt that the Legislature would legalize the sale, should it be thought best to sell before next winter.

When this Convention shall have re-appointed the present legal Trustees of Shelby College, or have appointed others in their place, its action, as a Convention, will have ceased, having delegated its authority to a regular body corporate. The very important discussions as to the method to be adopted by the Church, for organizing and carrying on this Institution, will be carried on in the Board of Trustees, rather than in this Convention. Still, this opportunity is anxiously seized for endeavoring to impress upon the whole Episcopal community, a sense of the magnitude of the work which they have taken in hand, and that if ever Shelby College shall reflect credit, and bestow large benefits upon the Church, it can only be by a united, strenuous, and well sustained effort to render it the most effective Literary Institution in the State. And I do this the more emphatically and solemnly under the deep conviction, that in a work of so great magnitude and importance, "except the Lord build the house, the workmen laboreth but in vain ;" and that therefore efforts guided and sustained by prayer, and prayer backed and sustained by the most vigorous and self-denying effort, can alone bring about the results which as yet are the objects of our wishes and our hopes.

As the ecclesiastical year has included no regular visitation, the compass of this report will be much more limited than usual.

At six confirmations, thirty-nine persons have been confirmed. Three candidates for Holy Orders have been received, J. A. Shepard, J. Sweet and Wm. Harlow ; one, J. C. Boorom, has, at his own request, been removed. Two have been admitted to Deacon's orders, R. S. Adams and J. M. Putney.

And three of our Clergy have asked and received letters dimissory to other Dioceses, the Rev. T. W. Paine to Missouri, Rev. G. P. Giddinge to Illinois, and Rev. R. S. Adams, Deacon, to Indiana. The loss of the two Presbyters first named, will be long felt and deplored in the Green River country. The labors of the Rev. Mr. Giddinge there, for a period of more than ten years, arduous and self-denying as they have been, would, by man, have been thought entitled to a much more ample temporal reward. But our confidence is the more strong and undoubting that great will be his reward in Heaven. Never was a Diocese more completely shut up to the hope of a favorable answer to the prayer, "Lord, send forth laborers into the harvest ; for truly the harvest is great, but the laborers are few."

SOUTH CAROLINA.

On April 15th, Bishop Gadsden, in All Saints Parish, administered confirmation to three persons. In the afternoon, at the chapel on the plantation of Mr. John Tucker, confirmed thirty-one colored persons. Other planters in the parish have chapels for the accommodation of their slaves. The rector officiates at ten plantations. The next day, at All Saints upper church, confirmed two persons. In the afternoon, on the plantation of Mr. A. Belin, was present at the catechising of fifty-five children of color. At night, confirmed forty-nine of the slaves. April 18th, at the church in Prince George's parish, Winyaw, confirmed nineteen persons. April 25th, at St. David's Church, Cheraw, confirmed three persons, and administered the holy communion to thirty-one persons. May 9th, admitted Mr. Robert D. Shindler to the holy order of deacons. June 5th, at St. Mark's Church, Clarendon, confirmed five persons. June 6th, confirmed two persons and admitted to the holy order of priests, Arthur Wigfall, the minister of that church. June 9th, consecrated St. Philip's Church, Bradford Springs. June 10th, at the Church of Claremont, confirmed two persons. June 24th, in Charleston, baptized an adult, and confirmed seven.

Literary.

[*For the Church Record.*]

OLD ENGLISH LITERATURE.

NUMBER XXII.

THE CHARACTER WRITERS—BISHOP HALL.

The extracts we have liberally given from Bishop Hall, show him to our readers in his character of Christian moralist, a character that has never been better supported than by his extensive learning, intimate acquaintance with the world, and a natural turn to pathos, confirmed by the sorrow and resignation of a long life, not unexperienced in misfortune. In the practice of his sacred vocation, his soul became tempered to one uniform tone of religious meditation. He looked upon all things with a Christian eye. The applications of this pious spirit to the various scenes of the world in his Meditations, Holy Observations, Select Thoughts, the Songs in the Night, and others of his productions, are endless ; but the enthusiasm is always honest, the picty, we are assured, always heartfelt. A calm, equable state of feeling, expressed in a uniform literary style, unambitious, fluent, occasionally pointed, often rising to eloquent declamation, together sum up the character of Hall's moral writings. They have no boldness or peculiar piquancy to attract the attention of the literary gourmand, who is only satisfied with highly seasoned dainties ; they are not original : for Hall was humble and content to think with the majority of the Christian world, with the saints and confessors who had gone before ; there is no oddity or striking novelty of research in the learning ; but his Christian essays carry the emphasis of a meek and sincere spirit, universally adapted to confirm the piety of the faithful, while life is still an irresolute struggle between holiness and sin. The works of Hall would furnish the best collection out of the old divines of Tracts for the People, simple, intelligible, and of an eloquent earnestness to secure conviction by their sincerity. For his humble, devoted piety and sympathy with the religious feelings of his day, and perhaps from a corresponding neglect of the court and courtiers, it may have been that he was branded with the name of Puritan, and, like Dr. Donne, compelled to assert "at the feet of the King," his respect for the established Church. Certainly, Hall was no friend to the Romanists, and whatever might have been said of his *Churchianity*, his Christianity at least was unimpeachable, and the greater did not, in his case, exclude the less.

Hall commenced his literary career, at the age of twenty-two, by writing a series of Toothless Satires, as he quaintly entitled them, which are levelled at the various moral, social, and literary evils of the day. They are not altogether without force now, though they are chiefly interesting to antiquarians and students of literary history, from their local pictures of the manners of the times. In another paper we may present a few points for the curious reader. They show a clear eye and a fearless pen, and doubtless were thought by all those satirized, very presumptuous, and rash products of youth. But Hall's bold intelligence was only the foretaste of the wise discrimination of manhood. In his after writings we see a manly indignation at wrong, but none of the lawyer-like eagerness of the professed satirist. We are not familiar with his sermons, but in only one of them do we remember any traces of satire. This occurs in a sermon entitled St. Paul's Combat, where the beasts the apostle fought with at Ephesus are interpreted to be evil men, human beasts. It is a sermon to shame the sensualist. Here is a brief picture of the glutton : "Look into all the cribs and troughs of brutish diet, and see whether you can find such a beast as a glutton. Those irrational creatures take that simple provision which nature yields them but to a sufficiency, not affecting curiosity of dressings, varieties of mixtures, surcharges of measures ; whereas the liquorous palates of the glutton ranges through sea and land for uncouth delicacies, kills thousands of creatures but for their tongues or giblets, makes but one dish of the quintessence of an hundred fowls or fishes, praises that for the best flesh which is no flesh, cares only to solicit that which others would be glad to satisfy—appetite. What shall I say more ? This gourmand sacrifices whole hecatombs to his paunch, and *whiffs away himself in Nicotian incense to the idol of his vain intemperance.*"

Such flights of invective are not usual with the Christian Seneca, who was too much the temperate, meditative, ingenious student, to be far carried away by passion. But the fire burnt in his satires. In these, too, he has a gird at the honorable tribe of Smokers in some remarks on the decline of ancient hospitality.

> "Look to the tower'd chimneys which should be
> The windpipes of good hospitality,
> Through which it breatheth to the open air,
> Betokening life and liberal welfare ;
> Lo ! there the unthankful swallow takes her rest,
> And fills the tunnel with her circled nest ;
> *Nor half that smoke from all his chimneys goes*
> *Which one tobacco pipe drives through his nose.*"

Hall wrote Characters of Vice and Virtue, but his portraits lack spice and severity ; they are his old moral essays slightly disguised ; his good men should have been better drawn by one who set out in life as a poet ; his ill characters were pointedly rebuked by a satirist. His "Occasional Meditations" are ingenious only in the titles which provoke a smile ; they have more piety and honesty of intention than invention. He adds nothing to them of wit or sentiment. They are "upon occasion of the lights brought in ;" "upon occasion of a red-breast coming into his chamber ;" "upon she sight of a coffin stuck with flowers ;" "upon hearing the passing bell." The titles are all ; the exposition is too much like preaching and expounding. The index is more interesting than the work itself. It is perhaps enough to know that such sights were seen in those old days ; remnants of the reign of poetry and imagination in the popular heart, without being over solicitous for the moral or the amplification. The titles of other pieces in the same collection are simply ridiculous. "Upon the sight of a loaded cart ;" "upon a medicinal portion ;" "upon the sight of a hedgehog ;" "upon the sight of a man yawning." Hall here forgets the scholar, and falls into the indiscriminate want of taste of the scripture "im-

provers," who ripened in the days of the commonwealth. In all this he may have enlarged his sphere of pious observation, which he might have done in better ways, without confounding poetry.

Hall was an industrious writer. His collection of letters, entitled "Epistles in Six Decades, 1643," were the first published in the English language. The Eulogy of the Happy Scholar, addressed to Mather Milward, is one of the finest specimens of Hall's ornate enthusiasm. It is simply, beautifully eloquent, without artificiality or affectation, and may be taken in connection with the character of the author, who lived in books, and his Divine Meditations as a just specimen of the tastes and virtues of Hall. He speaks with sympathy, charity and faith.

THE SCHOLAR.

"I can wonder at nothing more than how a man can be idle; but of all others, a scholar; in so many improvements of reason, in such sweetness of knowledge, in such variety of studies, in such importunity of thoughts: other artizans do but practise, we still learn; others run still in the same gyre to weariness, to satiety: our choice is infinite; other labors require recreations; our very labor recreates our sports; we can never want either somewhat to do, or somewhat that we would do. How numberless are the volumes which men have written of arts, of tongues! How endless is that volume which God hath written of the world! wherein every creature is a letter; every day a new page. Who can be weary of either of these? To find wit in poetry; in philosophy, profoundness; in mathematics, acuteness; in history, wonder of events; in oratory, sweet eloquence; in divinity, supernatural light, and holy devotion; as so many rich metals in their proper mines; whom would it not ravish with delight? After all these, let us but open our eyes we cannot look beside a lesson in this universal book of our Maker, worth our study, worth taking out. What creature hath not his miracle, what event doth not challenge his observation? And, if weary of foreign employment, we list to look home into ourselves; there we find a more private world of thoughts which set us on work anew, more busily and not less profitably: now our silence is vocal, our solitariness popular; and we are shut up, to do good unto many; if once we be cloyed with our own company, the door of conference is open; here interchange of discourse (besides pleasure) benefits us; and he is a weak companion from whom we return not wiser. I could envy, if I could believe that anchoret, who, secluded from the world, and pent up in his voluntary prison walls, denied that he thought the day long, whiles yet he wanted learning to vary his thoughts. Not to be cloyed with the same conceit is difficult, above human strength; but to a man so furnished with all sorts of knowledge, that according to his dispositions he can change his studies, I should wonder that ever the sun should seem to pass slowly. How many busy tongues chase away good hours in pleasant chat, and complain of the haste of night! What ingenious mind can be sooner weary of talking with learned authors, the most harmless and sweetest companions? What a heaven lives a scholar in, that at once, in one close room, can daily converse with all the glorious martyrs and fathers? that can single out at pleasure, either sententious Tertullian, or grave Cyprian, or resolute Hierome, or flowing Chrysostome, or divine Ambrose, or devout Bernard, or, (who alone is all these,) heavenly Augustine, and talk with them and hear their wise and holy councils, verdicts, resolutions; yea, (to rise higher,) with courtly Esay, with learned Paul, with all their fellow-prophets, apostles; yet more, like another Moses, with God himself, in them both? Let the world contemn us; while we have these delights we cannot envy them; we cannot wish ourselves other than we are. Besides, the way to all other contentments is troublesome; the only recompense is in the end. To delve in the mines, to scorch in the fire for the getting, for the fining of gold is a slavish toil; the comfort is in the wedge to the owner, not the laborers: where our very search of knowledge itself is delightsome. Study itself is our life; from which we would not be barred for a world. How much sweeter then is the fruit of study, the conscience of knowledge? In comparison whereof the soul that hath once tasted it, easily contemns all human comforts. Go now, ye worldlings, and insult over our paleness, our neediness, our neglect. Ye could not be so jocund if you were not ignorant; if you did not want knowledge, you could not overlook him that hath it; for me, I am so far from emulating you, that I profess I had as lieve be a brute beast, as an ignorant rich man. How is it then, that those gallants, which have privilege of blood and birth, and better education, do so scornfully turn off these most manly, reasonable, noble exercises of scholarship? a hawk becomes their fist better than a book; no dog but is a better company: any thing or nothing, rather than what we ought. O minds brutishly sensual! Do they think that God made them for disport, who even in his paradise, would not allow pleasure without work? And if for business, either of body or mind, those of the body are commonly servile, like itself. The mind therefore, the mind only, that honorable and divine part, is fittest to be employed of those which would reach to the highest perfection of men, and would be more than the most. And what work is there of the mind but the trade of a scholar, study? Let me therefore fasten this problem on our school gates, and challenge all comers, in the defence of it; that no scholar cannot but be truly noble. And if I make it not good, let me never be admitted further then to the subject of our question. Thus we do well to congratulate to ourselves our own happiness; if others will come to us, it shall be our comfort, but more theirs; if not, it is enough that we can enjoy in ourselves, and in him in whom we are that we are."

Anthology.

THE EVENING RAINBOW.

Mild arch of promise, in the evening sky
Thou shinest fair with many a lovely ray,
Each in the other melting. Much mine eye
Delights to linger on thee; for the day,
Changeful and many-weathered, seemed to smile,
Flashing brief splendor thro' the clouds awhile,
Which deepened dark anon and fell to rain:

But pleasant is it now to pause and view
Thy various tints of frail and watery hue,
And think the storm shall not return again.
Such is the smile that piety bestows
On the good man's pale cheek when he in peace
Departing gently from a world of woes,
Anticipates the world where sorrows cease.

SOUTHEY.

From the Italian of Michael Angelo—written in the decline of life.

THE AGED GENIUS.

At length life's stormy voyage well nigh is done,
These waves shall toss my fragile bark no more.
But ah!—there waits the Judge, the unerring One,
Who shall each work, and word, and thought explore!
And is it so?—The fantasy is o'er
That made enshrined Art my idol still;*
And many a flying shade I chased before
As my chief good, was but a precious ill!

What if, when death hath wreaked his power to kill,
The living death beyond the grave be mine?
The pencil and the chisel have no skill
To charm such thoughts to rest:—O love divine,
Who did'st spread wide thy arms on Calvary,
Be thou my refuge, Lord! for I have none save THEE!

WAKING.

From a late English paper.

THE WREN.

There is a bay all still and lone,
And in the shade one broad gray stone;
Where at the evening hour
The sun upon the water weaves
Motions of light among the leaves
Of a low hanging bower.

And one old sycamore, that dips
Into the stream its dark green tips,
And drinks all day and night;
And, opposite, the mountain high
Doth intercept the deep blue sky,
And shuts it out from sight.

Last year it was my haunted seat,
And every evening did I meet
A grave and solemn wren:
He sate, and never spoke a word;
A holy and religious bird
He seemed unto me then.

I thought, perchance, that sin and strife
Might in a winged creature's life
Be somehow strangely blent:
So hermit-like he lived apart,
And might be, in his little heart,
A woodland penitent.

Deceitful thing! into the brook,
Hour after hour, a steadfast look
From off his perch was sent;
And yet I thought his eyes too bright—
Too happy for an anchorite,
On lonely penance bent.

Ah, yes! for long his nest hath been
Behind yon alder's leafy screen,
By Rothey's shining waters:
Two rapid years are run, and now
This monk hath peopled every bough
With little sons and daughters.

I will not blame thee, Friar Wren—
Because among stout-hearted men
Some truant monks there be;
And, if you could their names collect,
I rather more than half-suspect
That I should not be free.

Erewhile I dreamed of cloistered cells,
Of gloomy courts and matin bells,
And painted windows rare:
But common life's less real gleams
Shone warm on my monastic dreams,
And melted them to air.

My captive heart is altered now;
And, had I but one little bough
Of thy green alder tree,
I would not live too long alone,
Or languish there for want of one
To share the nest with me.

W. F. FABER.

Topics of the Times.

(*From the London Times of June* 17.)

SIR DAVID WILKIE.

The brilliant anticipations of the return of this surpassingly gifted man, have been doomed to experience a sudden and a melancholy close. By the contents of a letter from the Hon. Captain Forrester, who commanded the Oriental, on board of which Sir David was a passenger from Smyrna, to his brother, Lord Forrester, the public have been made acquainted with the particulars of the artist's death. As that account has already substantially appeared in our columns, we shall not repeat it here. A condensed recital of the leading events of his life may, however, prove acceptable, and we shall add such circumstances as may give increased interest to the narrative, derived either from personal knowledge or observation, or from sources upon which we feel justified in placing reliance, and occasionally such remarks as appear to be called for from the events under notice

Of his birth, it is sufficient to say, that he was a

* His apology for exclusive devotedness to his favorite pursuits had formerly been, "Art is a jealous god."

son of the Rev. David Wilkie, who was pastor of Cults, near Cupar, in the county of Fife, where he was born in the year 1785. At 15 years of age he entered the Trustees' Academy, at Edinburgh, then under the direction of Mr. John Graham, where he remained four years, and had during part of that period for his fellow-students William Allan and John Burnet In 1805 he came to London, and in the following year exhibited at the Royal Academy, his 'Village Politicians,' having in the meantime supported himself by the produce of some of his small pictures exposed in a window at Charing-cross. In 1807 he exhibited his 'Blind Fiddler,' now in the National Gallery, the excellence of which at once established his reputation. The 'Village Politicians' had attracted considerable notice, and great expectations were entertained of the young painter, and those anticipations were amply realized in the 'Blind Fiddler.' The year following he exhibited 'The Card Players,' and in 1809 his 'Cut Finger' and the 'Rent Day,' in the month of November, of which latter year he was elected to the justly merited distinction of an associate of the Royal Academy. In February, 1811, he was made a Royal Academician, and gave for his diploma picture, 'Boys Digging for Rats.' From this time until 1825 he regularly produced and as regularly sold, at increasing prices, year by year, his well known and most celebrated works. Space will only admit of an enumeration of them. In 1811, 'A Gamekeeper,' and 'A Humorous Scene;' 1812, 'Blind Man's Buff,' a sketch, and 'the Village Festival,' now in the National Gallery; in 1813, the finished picture of 'Blind Man's Buff;' in 1814, 'The Letter of Introduction' and 'Duncan Gray;' in 1815, 'Distraining for Rent;' in 1816, 'The Rabbit on the Wall;' in 1817, 'The Breakfast;' in 1818, 'The Errand Boy' and 'The Abbotsford Family;' in 1819, 'The Penny Wedding;' in 1820, 'The Reading of the Will;' in 1821, 'Guess my Name' and 'Newsmongers;' in 1822, 'Chelsea Pensioners reading the Gazette of the Battle of Waterloo;' in 1823, 'The Parish Beadle;' in 1824, 'Smugglers offering Run Goods for Sale or Concealment' and 'The Cottage Toilet;' and in 1825, 'The Highland Family.'

About this time Wilkie lost a considerable sum in a speculation in which he had engaged; a circumstance that had a visible effect upon his constitution. Indeed, very serious apprehensions were entertained for the safety both of his mental and bodily powers. A total cessation of labor was advised by the medical attendants, and accordingly he departed on a tour to Rome, and a visit to Madrid. He remained absent from England until 1828, during which time the accounts received were frequently of a very unsatisfactory description; and well do we remember feeling shocked at his pale and attenuated appearance on his landing at Dover.

Notwithstanding the injunctions of his physicians, he made a vast quantity of studies, and nearly completed some pictures, both in Italy and Spain; and soon after his return astounded the admirers of his talent, by a total change in the style of his execution, the choice of his subject, and the principle of his *chiaro-'scuro*. In his earlier paintings he adopted the principle of the Flemish and Dutch schools. The mingled beauties of Teniers, Wouvremans, and Ostade were present without the grossness of their subjects, or the coarseness of their incidents. Still Wilkie was no imitator of any or either of them. He saw nature through the same medium through which those great artists had contemplated her, and, his judgment assuring him that the course they pursued was correct, adopted it as his own. In the same manner, on arriving amidst the accumulated treasures of the Spanish school at Madrid, he was struck with admiration at the powerful effects its artists had produced. A revolution took place in his ideas, and he determined on the hazardous experiment of resting his future fame on a style utterly opposed to that in which he then stood unrivalled amidst European artists. Wilkie became in this case no more a copyist of the Spanish than he had formerly been of the Flemish school. Instead of a general breadth of light, he adopted powerful contrasts; in lieu of rendering his darks valuable by the great prevalence of light, he made his brilliancy of light to depend upon the predominance of the dark. It is true that in the first pictures he exhibited after his continental travel, he too freely availed himself of an opaque blackness never to be found in the works of Velasquez or Murillo; but he soon recovered the lucidness and transparency of his coloring, although he never afterwards abandoned the strength of his contrasts, or the greater freedom of his touch. Other artists have once in their lives wholly changed their style of painting, as, for instance, Titian, from the staid severity of the Roman school to the voluptuous splendor of the Venetian; but no case occurs to us of a total change, at the same time, of a class of subjects and a system of coloring.

Opinions are divided as to the gain or loss the world of art has sustained in this proceeding of Sir David Wilkie. At all events it must be admitted, that if his latter works are not the highest of their class, as unquestionably his earlier ones were of their class, still the style of execution, the vigor of conception, the freedom of touch, and the strength of *chiaro-oscuro* of the secondly adopted style, is far superior to the former one. We are, however, by no means disposed to admit that any picture he has painted can claim to be a production, with regard to its subjects, of high art, in the exalted sense of that phrase. On the contrary, we think he kept within the limit of what may be termed the melo-dramatic in painting. By this we mean, that his subjects mostly depend upon the adventitious aid of splendor of costume and costliness of accessory, and do not simply appeal to the unsophisticated eye of the beholder as do the compositions of the divine Raffaelle. We by no means wish to be understood as undervaluing what Sir David Wilkie has accomplished, but we cannot allow our admiration of his excellence to blind our judgment to the fact that his astonishing powers of execution, if applied to any other than familiar subjects, should have been transferred to the highest class of art. With this feeling we cannot but admit that we do not think the world of art has gained by the change in his style, inasmuch as in his earlier works he added dignity to subjects which were before treated with coarseness, and yet never overstepped 'the modesty of nature,' and in the treatment as well as execution of which he was without a rival, whereas in his latter productions he has been satisfied with a choice of subjects of a secondary nature, and in which there are many no less eminent than himself.

On the death of Sir Thomas Lawrence, which took place on the 6th of January, 1830, Wilkie was, through the judiciously applied influence of the late Sir W. Kinghton, and the justly exerted patronage of George IV., appointed principal painter in ordinary to His Majesty, and sergeant painter to the King. At this time he was busily occupied upon his portrait of the King in the Highland costume, and on his picture of the Reception of His Majesty at Holyrood house.

On the accession of William IV., in whose reign (1836) he was knighted, the royal favor was continued; but the painter had not the good fortune to command so large a share of admiration of his style upon the accession of Queen Victoria. True, the sergeant painter was honored by sittings from Her Majesty for his elaborate picture of her First Council, and also with a few for a portrait of herself. But he was not commanded to execute any of the numerous resemblances of the monarch, which are usually called for on the accession of a new reign, and the performance of which is generally held to be the privilege, in its limited sense, of the painter to the Court. The sensitiveness of Sir David's mind led him to consider this a slight upon his reputation, but the amiable consideration of his royal mistress effaced the impression, for it is understood that the mission upon which the artist was sent to paint the portrait of the Sultan, was wholly suggested by the Queen. That the honor would be so dearly purchased, no one could foretell, but under the circumstances, melancholy as they are, it is at least gratifying to know that so distinguished an ornament of his profession and country, left the shores of his native land for the last time, bearing with him the flattering commands of his own sovereign, a spirit unruffled by the belief in unmerited neglect, and a reputation so exalted as to insure his reception with due honor amidst the splendors of the East.

The principal pictures painted by Sir David Wilkie in his second style, are as follows: 'The Spanish Posada,' 'the Maid of Saragossa,' 'the Guerilla's departure,' 'the Guerilla's return,' 'John Knox Preaching,' exhibited in 1832; 'Spanish Monks,' exhibited in 1833; and in 1834, 'Not at Home,' and 'Spanish Mother and Child;' in 1836, 'Peep-o'-day-boys' Cabin;' in 1837, 'Mary Queen of Scots escaping from Lochleven Castle,' 'the Cottar's Saturday Night,' and 'the Empress Josephine and the Fortune Teller;' in 1838, 'Queen Victoria's First Council;' in 1839, 'the Discovery of the body of Tippoo Saib,' and 'Grace before Meat;' in 1840, 'Benvenuto Cellini and the Pope,' and 'the Irish Whiskey Still.' Besides these, he has left an unfinished picture of 'John Knox administering the Sacrament.'

The fame which the artist acquired by the picture of the preaching of John Knox, which, for the quality of its execution, and the management of the *chiaro-oscuro*, is in truth a magnificent work, reminds us of a circumstance relating to its purchase. The commission for it was given to Sir David by the late Earl of Liverpool, at a price fixed by the painter himself, but the Earl becoming seriously indisposed before the completion of the work, Sir Robert Peel proposed to become the purchaser, generously adding a considerable sum to that originally stipulated for it, the artist having discovered that the labor was greater than he had at first anticipated.

It may not be uninteresting here to mention that Sir David Wilkie was fond of amusing himself at times, when in the society of his literary and artistic friends, in the representation of *tableaux vivans*—an amusement extremely characteristic of his long and unvarying habit of observation. At these periods of relaxation he would propose a subject, and by the use of costumes and draperies, of which he possessed a large store, and the judicious application and management of light, impress an effect upon the eye of the spectator similar to that produced by the pictures of many of the great mas-

ters. The concentrated and jewel-like brightness of the lights in Rembrant, or the powerful contrasts in Velasquez, or the breadth in Vandyke, found alike successful imitation in this amusement of the great artist and his friends. This may appear to some to be a trifling incident, but we repeat that it is characteristic of the man; and without doubt whatever is characteristic in the habits of one so eminent must be of interest to the reader. A close and careful observation of every variety of composition or of form, always preceded the production of his greater works, more especially those which he painted in what may be termed his first style.

Every article of furniture depicted and every accessory, however minute or humble, introduced into his composition, was modelled on canvass from the thing itself. Nor was the perspective less accurately considered, for the interiors we see in his pictures, conveying to the eyes such exactness of delineation, were the faithful transcripts of the models he had already planned and procured to be executed for him. His amusement, then, in his more advanced life, partook of that observational nature which so strongly marked his early practice.

In summing up the personal character of this eminent man, it may be most justly said of him, that he was mild, gentle and unassuming. Never daunted by the difficulties of his art, he was peculiarly sensative of slight, and easily depressed by pecuniary loss, as we have shown.

Early and perhaps constitutional habits of care in pecuniary matters led him as he advanced in life to a rigidness of expenditure bordering on parsimony; but his warmth of heart and affection for his family prompted his aid to them, when wanted, with unsparing liberality. In his intercourse with society he could freely state his opinions; and though he was careful not to offend the prejudices of others, he never shrank from a plain and straightforward assertion of his views. He who sought his professional advice was sure to have a courteous reception, and could never leave him without benefiting by his judgment. No petty feeling of jealousy induced him to withhold his stores of knowledge, nor could his profound intimacy with the principles of his art ever render him impatient of the task of giving to his less gifted brethren the results of his study, or the fruits of his sagacity.

He held in theory and exemplified in act that whatever is worth doing at all is worth doing well. No labor, then, was too great for him to undertake with a view to the attainment of excellence, and triumphant has been the success of his hand. No object, however mean, which his judgment told him was proper for introduction into his subject, failed to command his minute attention; and, though upon a careful examination of his labors we are sure to find the most accurate finish in every part, we observe that the masterly skill of the painter has subdued all unnecessary prominence, all obtrusive singularity.

His strong natural sense, his shrewdness of remark, a quiet vein of humor, rendered his conversation as instructive as agreeable. The latter quality has received the corroborating testimony of George Colman, in all respects a complete judge of such matters, who on one occasion observed to a mutual friend, "That Scotchman's conversation is worth a guinea an hour, for his sly wit and acute observation." Such then, to our knowledge, was the character of this most eminent painter. Successful in early life, prosperous, in his full vigor of manhood, and buoyant with the hope of a large harvest of fame and fortune in declining years, he has suddenly passed from among his fellow men, leaving a memory which will be cherished as long as art shall be valued, or the warm sympathies of our nature shall remain unimpaired. His honored remains lie beneath the ever-surging and eternal billows of the deep, and the devotees of art, as they voyage to the shores of Greece, will heave a sigh of regret as they remember how they were precluded from paying the last sad office to the dead. We have still this one consolation,—that at no time had our gifted countryman known the bitter pang of unappreciated genius — that he received the rewards due to his eminence in academic and other conventional distinctions, and after living in the kind intercourse of affectionate familiarity with his family and friends he was called away without mental disquietude or bodily pain,

"He gave his honors to the world again,
His blessed part to Heaven, and slept in peace."

Miscellaneous.

From "Campbell's Life of Petrarch."

PETRARCH gave vent to his indignation at the papal court in a writing entitled, "A Book of Letters without a Title," and in several severe sonnets. The "Liber Epistolarum sine Titulo," contains, as it is printed in his works, (Basle edit. 1581,) eighteen letters, fulminating as freely against papal luxury and corruption, as if they had been penned by Luther or John Knox. From their contents, we might set down Petrarch as the earliest preacher of the Reformation, if there were not, in the writings of Dante, some passages of the same stamp. If these epistles were really circulated at the time when they were written, it is matter of astonishment that Petrarch never suffered from any other flames than those of love; for many honest reformers, who have been roasted alive, have uttered less anti-papal vituperation than our poet; nor, although Petrarch would have been startled at a revolution in the hierarchy, can it be doubted that his writings contributed to the Reformation.

It must be remembered, at the same time, that he wrote against the church government of Avignon, and not that of Rome. He compares Avignon with the Assyrian Babylon, with Egypt under the mad tyranny of Cambyses; or rather denies that the latter empires can be held as parallels of guilt to the western Babylon; nay, he tells us that neither Avernus nor Tartarus can be confronted with this infernal place.

"The successors of a troop of fishermen," he says," have forgotten their origin. They are not contented like the followers of Christ, who gained their livelihood by the lake of Genesareth, with modest habitations, but they must build themselves splendid palaces, and go about covered with gold and purple. They are fishers of men, who catch a credulous multitude, and devour them for their prey."

—

Petrarch presents his Book to the Republic of Venice.

"Having resolved to repair to Venice, Petrarch, as usual, took his books along with him. From one of his letters to Boccaccio, it appears that it was his intention to bestow his library on some religious community; but soon after his arrival at Venice, he conceived the idea of offering this treasure to the Venetian Republic. He wrote to the government, that he wished the blessed Evangelist, St. Mark, to be the heir of those books, on condition that they should all be placed in safety, that they should neither be sold nor separated, and that they should be sheltered from fire and water, and carefully preserved for the use and amusement of the learned and noble in Venice. He expressed his hopes, at the same time, that the illustrious city would acquire other trusts of the same kind for the good of the public, and that the citizens who loved their country, the nobles, above all, and even strangers, would follow his example, in bequeathing books to the church of St. Mark, which might one day contain a great collection similar to those of the ancients.

"The procurators of the church of St. Mark, having offered to defray the expense of lodging and preserving his library, the republic decreed that our poet's offer did honor to the Venetian state. They assigned to Petrarch, for his own residence, a large palace, called the Two Towers, formerly belonging to the family of Morlina. The mansion was very lofty, and commanded a prospect of the harbor. Our poet took great pleasure in this view, and describes it with vivid interest. 'From this port,' he says, 'I see vessels departing, which are as large as the house I inhabit, and which have masts taller than its towers. These ships resemble a mountain floating on the sea; they go to all parts of the world amidst a thousand dangers; they carry our wines to the English, our honey to the Scythians, our saffron, our oils, and our linen to the Syrians, Armenians, Persians, and Arabians; and, wonderful to say, convey our wood to the Greeks and Egyptians. From all these countries they bring back in return articles of merchandise, which they diffuse over all Europe. They go even as far as the Tanais. The navigation of our seas does not extend farther north; but, when they have arrived there, they quit their vessels, and travel on to trade with India and China; and after passing the Caucasus and the Ganges, they proceed as far as the Eastern Ocean.'

"It is natural to suppose that Petrarch took all proper precautions for the preservation of his books; nevertheless, they are not now to be seen at Venice. Tomasini tells us that they had been placed at the top of the church of St. Mark, that he demanded a sight of them, but that he found them almost entirely spoiled, and some of them even petrified."

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